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when the subjects are such ancient history as the Franco-Prussian War, or the Bismarckian militarism, so controversial as votes for women, or so uninspiring as parliamentary procedure.

MARY GILLILAND HUSBAND.

London.

THE PHILOSOPHY OF LOYALTY. By Prof. Josiah Royce. New York: The Macmillan Co. Pp. xii, 398.

Professor Royce has published under the title of 'The Philosophy of Loyalty' a course of lectures delivered before the Lowell Institute in Boston in the winter of 1907. The book, as the author confesses, while growing out of academic exercises and related to his professional work, is neither a text-book nor "an elaborately technical philosophical research. It is simply an appeal to any reader who may be fond of ideals, and who may be willing to review his own ideals in a somewhat new light and in a philosophical spirit."

The new light in which we are asked by Professor Royce to view our ideals is the spirit of loyalty shining as the central sun of the moral universe. All the lights that lighten men—as conscience, beauty, duty, truth—may be expressed in terms of loyalty. And the discovery of a simplifying, unifying doctrine of duty in these days of "homesickness and spiritual estrangement, and confusion of mind about moral ideals," the author thinks a "peculiarly precious mission."

It seem to us that Professor Royce has fulfilled that mission in a peculiarly convincing way. His book is unique in title and purpose. His main thesis that "loyalty to loyalty is the fulfilment of the whole moral law" is at once startling and incomprehensible. But as the author goes on to explain how loyalty to the idea of loyalty is the fulfilment of every rational and satisfying desire of man, we see how the individual finds himself and makes valid and durable his very individualism only as a contribution to the total web of loyalties which weaves the visible pattern of this moral world. A life lived with no moral plan is at worst an anarchic animalism, at best a passive organism. True personality is reached only in dedication to a large ideal, which includes not our little self alone but all the selves that are seeking the expression of their personality through the ideal.

Thus our lives are unified, truly vitalized, only as our individualism becomes a consciousness of our belonging to a great cause—only, in other words, as we become loyal to the ideal of loyalty.

After a discussion of the application of the idea of loyalty to some of our social and political problems in America, Professor Royce comes to what seems to us the central chapter of his work, namely, the metaphysical justification of the great cause of loyalty to loyalty as the only rational conception of truth. The chapter is a polemic against the Pragmatists, who are wittily characterized as “a group of philosophers who have of late been disposed to take truth under their special protection, as if she were in danger from the tendency of some people who take her too seriously.” In a delightfully clear and forceful argument Royce shows that the sound part of Pragmatism, “namely, that all search for truth is a practical activity with an ethical (a useful) purpose,” is an old lesson which Fichte taught many years before William James; and that the rest of Pragmatism, which implies that the individual exhausts truth in the expediences of his own experience, is both unsound metaphysics and debasing ethics.

In a closing chapter on “Loyalty and Religion,” Professor Royce restates the view of our moral relation to the unseen but real world with which the readers of his “The Spirit of Modern Philosophy” and “The World and the Individual” are familiar.

Professor Royce’s books are always addressed to the serious mind, and sometimes even only to the highly trained philosophical mind. The present work seems to us a very happy statement of ethical and metaphysical matter of deepest import in language direct, simple, forceful and warm.

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THE PROBLEM OF THEISM, AND OTHER ESSAYS. By A. C. Pigou, M. A., Professor of Political Economy, Cambridge. London: Macmillan & Co., Ltd., 1908. Pp. 139.

Disciples of the late Professor Henry Sidgwick will be pleased with this little volume. Professor Pigou is one of them, and the same careful analysis and critical judgment that distinguished Sidgwick is noticeable in his disciple’s work. The attitude of Professor Pigou toward Philosophical Theism is critical, and